

VISIT...

LANZAROTE
Caliente.COM



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



AH 3CGN



THE
DOCTRINAL HARMONY

OF THE
New Testament

EXEMPLIFIED;

BY A COMPARISON OF
THE EPISTLES OF ST. PAUL,

WITH THE
GOSPELS, ACTS, AND EPISTLES,

OF
THE OTHER APOSTLES.

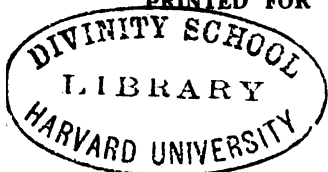
TO WHICH IS ADDED
A LETTER TO THE AUTHOR OF A BOOK ENTITLED,
"NOT PAUL BUT JESUS."

BY
EDWARD WILLIAM GRINFIELD, M. A.
MINISTER OF LAURA CHAPEL, BATH.

LONDON:

PRINTED FOR T. CADELL, STRAND.

1824.



**J. M'Creery, Took's-Court,
Chancery-Lane, London.**

BT

78

.G7

CONTENTS.

	PAGE
Preface	iii
Statement of the Argument	15
SECT. I. The Fall of Man	19
II. Repentance	21
III. Faith in Jesus as the Christ	23
IV. Faith in Jesus as the Author of Salvation	25
V. Faith as inclusive of Works	27
VI. Jesus as the Mediator	29
VII. The Atonement	31
VIII. Christ as a Sacrifice for Sin	33
IX. The Humanity of Christ	35
X. The Divinity of Christ	37
XI. Christ a Pattern and Example	39
XII. The Resurrection of Christ	41
XIII. The Resurrection of all Men	43
XIV. The Promise and Aid of the Holy Spirit	45
XV. Election and Predestination	47
XVI. The Diligence to make our Calling sure	50
XVII. Jesus the Judge of quick and dead	52
XVIII. Eternal Rewards and Punishments	54
XIX. Redemption Universal	56
XX. Every one Rewarded according to his Works	58
XXI. The Divine Unity and Trinity	60
XXII. Christ the Author of Salvation	62
XXIII. The Offence of the Cross	64
XXIV. The Ancient Scriptures referred to in the New Testament	66

CONTENTS.

	PAGE
SECT. XXV. The Miracles of St. Paul	68
XXVI. Moral Duties	71
XXVII. Some remarkable Coincidences in the New Testament	74
XXVIII. Our future Likeness to the Body of Christ	78
XXIX. The Church of Christ	80
XXX. The Last Days	82
XXXI. The Uncertainty of the End of the World	84
XXXII. Regeneration	86
XXXIII. The Titles of Christians in the New Testament	88
XXXIV. The World, its Evils and Temptations	90
XXXV. The Attestation of St. Peter to St. Paul's Epistles	92
Conclusion	94
Letter to the Author of "Not Paul but Jesus" .	105

ERRATUM.

For Variety, p. xiii, read Unity.

PREFACE.

AMONGST the recent endeavours of unbelievers to subvert the truth and credibility of the Christian Religion, there is, perhaps, none which has been more plausibly or repeatedly made than the attempt to represent the Epistles of St. Paul as at variance with the doctrines which were immediately delivered by Jesus in the Gospels. Fully sensible, that if this point could be once established, it would shake the whole fabric of Revealed Theology: the most strenuous efforts have been made to place Jesus and the Apostle to the Gentiles in opposition to each other. By some, the morality of the Gospels has been extolled as superior to that of the Epistles; whilst by others,

the whole success of Christianity has been attributed to the talents of St. Paul, who has been represented not as the Apostle and humble follower of Christ, but as the original author and inventor of those doctrines which are now generally admitted as orthodox. But amidst all these contradictory and inconsistent efforts, the end and object has been one and the same : viz. to destroy the evidence and influence of the New Testament, by representing it as consisting of the most discordant and heterogeneous materials.

And it is to be feared, that the differences of opinion amongst professing Christians, have given a degree of force and plausibility to these misrepresentations which they could not otherwise have possessed. For whilst some exclaim, " I am of Paul; others, I am of Apollos;" whilst some take the title of " Apostolic," others of " Evangelic;" whilst some exalt the Gospels,

and others the Epistles; the common enemies of Christianity will never want occasion of derision and reproach against us.

If all the writings of the New Testament be of Divine, they are all of equal authority; and then nothing can be more hazardous or absurd than to represent any one part as superior to another. If they are all genuine, they are all derived from the same authority: they have emanated from one spirit, and they must harmonize and agree together.

It is under these convictions that the following compilation has been drawn up, in which we have endeavoured to collect the leading doctrines which are contained in the Epistles of St. Paul; with those which are found in the other parts of the New Testament.

But here it is proper to observe, that we are not to look for the same fullness of exposition in the Gospels, as in

the subsequent parts of the Inspired Volume, though it would be difficult to unbelievers, to shew, that there is any doctrine advanced by St. Paul, which may not be shewn to exist in the Four Evangelists. The reason for this difference is plain and obvious. Previous to the resurrection of Jesus, there were some doctrines of Christianity which could not have been fully proclaimed, or thoroughly understood. How, for instance, was it possible to preach the doctrine of Christ's atonement with the same precision before, as after his crucifixion? Still, as the proportions of a building may generally be judged of from its first plan and groundplot, so, I conceive, that all the doctrines of Christianity may be discovered in the Gospels, if not in all the fulness of detail, yet laid down as plain and historical facts.

And nothing can more clearly evince the candor and honesty of the Evan-

gelists than the confession, that they did not themselves fully believe in these doctrines, till their faith had been confirmed by the event of the Resurrection. Nay, Jesus charged them that they should not declare some things they had heard and seen, "until the Son of Man were risen from the dead," Mark, ix. 9. And these particulars were recalled to their recollections when the Resurrection actually took place. "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee," &c. Luke, xxiv. 6—8. And we are expressly told by them, "that Jesus opened their understandings, that they should understand the Scriptures," xxiv. 25. These considerations will shew how unreasonable it is to expect that all the doctrines of Christianity should be laid down with the same fulness and precision by the Evangelists, as they were afterwards

preached and explained by the Apostles.

But besides the Gospels, we may compare the doctrines which St. Paul delivered, with those which are *historically* recorded by Luke in the Acts, and which are *doctrinally* delivered by the other Apostles. In the *earlier* parts of the Acts, we have a general account of the history of the church previous to the conversion of St. Paul. This narrative is to be esteemed as a separate and independent testimony; and if we had possessed nothing more, it would have furnished us with good and sufficient evidence, that it would have been impossible for this Apostle to have introduced any strange or unheard of doctrines into the church.

Nor is this all—from the Gospels and the Acts, we may proceed to the acknowledged writings of St. Peter, St. John, St. James and Jude; and here

we shall find plain and incontrovertible proof, that the Epistles of Paul contain no doctrines which are not found corroborated by their authority.

Now, when we consider the peculiar situation in which St. Paul stood in relation to the other Apostles, that he was not originally one of their number, and that he always claimed to be quite independent of their authority, and to have received his revelations immediately from Heaven; it must be admitted that such a comparison is made on the most just and impartial principles. Here there could be no conspiracy, no collusion between the parties, for there was evidently a degree of jealousy and suspicion subsisting between them. Of all men, St. Paul would have been the least adapted to bring new opinions into the Church, because St. Peter and the rest of the Apostles would have instantly suspected his designs.

Nor should we have heard, perhaps, of any doctrines as *exclusively* depending on St. Paul's authority, if we had not been too much influenced by his peculiar style and manner. It is granted that in these he is very different from the other writers of the New Testament; but if we look into the matter of their doctrines, it will be found to be essentially the same. To establish this point beyond all dispute, we have here brought forward a copious collection of the doctrines contained in his Epistles, with those of the other inspired writers. To some perhaps this collection may appear unnecessarily prolix, whilst others may object to some of the texts as not being sufficiently appropriate or clear in their correspondence. It would be impracticable, on such a subject, to meet the wishes of all. So long as the point of doctrinal unity is clearly established, I am not very anxious to de-

send the taste and propriety of this selection.

There is one point, however, which it is of great importance to remember. We have never once attempted to introduce any exposition of our own. Each scripture is here left to speak for itself, and every reader is left to form his own opinion as to its proper interpretation. It is for this reason that I have always adhered to the common and established version, I am content to furnish others with the materials for the comparison, and after all, the comparison will often terminate in a parallel of corresponding difficulties; still my object will be obtained, however insurmountable such difficulties may be, or however differently they may be explained by different individuals.

To give an illustration of my meaning, I would refer to the Section on Divine Foreknowledge and Election. Here we adduce several passages from

the Gospels, Acts, and Epistles of Peter and John, which all speak the same language with that of St. Paul, when he is writing on the same subject. It does not fall within my province to give them either an Arminian or a Calvinistic interpretation; our object is simply to shew, that whatever be the doctrine or the difficulty, the language which is used on this subject is common to *all* the writers of the New Testament.—So much with respect to believers.

But to the Infidel this compilation presents a very different form. It exhibits such a unity and harmony of doctrine, as may convince him that it is quite hopeless to make any *partial* attacks on the New Testament. Like a Macedonian Phalanx, he may destroy the whole, but he can never expect to penetrate into the ranks; or rather, like our Saviour's coat, it is without seam, being woven from the top

throughout. Ere he renews his attack, let him ask himself this single question.—“*Is there another work in the world which could present such a variety of doctrine and design?*” And if not, why should not I dispassionately investigate the cause of this peculiarity?

STATEMENT OF THE ARGUMENT.

THE New Testament is a volume containing the writings of several authors, some of whom appear to have had little or no communication with each other, in drawing up their separate compositions. It is partly Historical and partly Doctrinal, comprehending a great variety of subjects, and treating of matters which admit of the greatest variety of opinions. There is in general very little appearance of method or arrangement in these writings, and most of the doctrinal subjects are incidentally introduced, and are handled in a miscellaneous and popular manner.

Now, the question is, whether it were probable, that, under these circumstances, the sentiments and opinions of those writers should be found, *in all respects*, to harmonize and agree together?

To this question, it is in the power of

every man to give a direct and positive reply. So far is this from being likely or probable, that it would be impossible to produce any example of the kind. Such is the variety of our ways of thinking on moral and religious subjects, that it would be deemed unreasonable to expect such a degree of uniformity even amongst writers who had been brought up and educated together.

But if amongst their number, there be one individual who had not originally consorted with the rest; one who had never enjoyed the instructions of their common Master, who was at first received amongst them with the greatest diffidence and distrust, and who was ever afterwards watched with the utmost jealousy;—if this convert claimed to be an Apostle of equal authority with the rest—if he laid claim to a distinct Revelation of his own, and would “not give place to the others even for an hour;”—if such a man, educated in quite a different style and manner, far their superior in learning, and in natural abilities, should, after all, not have added one single doc-

trine to those which the former had preached and published ;—if he should agree with them in all their difficulties, and not attempt to explain any thing which they had left dubious or mysterious—I ask, whether such an instance of harmony and agreement would not be deemed singular and unparalleled in the annals of human opinions?

Such is the attitude of St. Paul, if compared with that of the other writers of the New Testament, of which we are now to manifest the harmony, by collating their sentiments with each other, and by contrasting them with the doctrine of his Epistles.

THE
DOCTRINAL HARMONY,
&c.

SECTION I.

THE FALL OF MAN.

It is the doctrine of St. Paul, "that all have sinned and come short of the glory of God," Rom. iii. 10.; "that there is none righteous, no not one," ver. 10; and that "the natural man receiveth not the things of the Spirit of God," 1 Cor. ii. 14.

Now, that this doctrine corresponds with that delivered by Jesus to his disciples is plain from these passages of the Evangelists: "Except a man be born again, he cannot see the kingdom of God," John, iii. 3. "Except ye repent, ye shall all likewise perish," Luke, xiii. 3. "He that is without sin amongst you, let him cast the

first stone," John, viii. 7. "The Son of man is come to save that which was lost," Matth. xviii. 11. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matth. xv. 19.

It also corresponds with the doctrines of St. James, "In many things we offend all," ch. iii. 2. With St. John, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John, i. 8. With Peter, "Ye were as sheep going astray," 1 Peter, ii. 25. See also, 1 Peter, iv. 2, 3; and i. 4. "Having escaped the corruption that is in the world through lust."

N.B. It is usual with St. Paul and all the writers of the New Testament, to speak of the general difference of "the good and the bad," "the righteous and the wicked;" and occasionally to mention *individuals* as "just" and "devout," &c.

SECTION II.

REPENTANCE.

It is the doctrine of St. Paul, that all men are capable of repentance; "God commandeth all men every where to repent," Acts, xxvii. 30. "I shewed them that they should repent, and do works meet for repentance," Acts, xxvii. 20. "The goodness of God leadeth thee to repentance," Rom. ii. 4. "Godly sorrow worketh repentance unto salvation," 2 Cor. vii. 10. "Their conscience also bearing them witness, and their thoughts accusing or excusing one another," Rom. ii. 15.

GOSPELS AND ACTS.

"Repent, the kingdom of heaven is at hand—Bring forth fruits meet for repentance," Matth. iii. 2—8. "Repent and be baptized every one of you, for the remission of sins," Acts, ii. 36. "They went and preached that men should repent," Mark, vi. 12. "Him (Jesus) hath God ex-

alted to give repentance unto Israel," Acts, v. 31. "God hath granted to the Gentiles repentance unto life," Acts, xi. 18. "Repent of thy wickedness, and pray to God." viii. 12.

EPISTLES.

"God is willing that all should come to repentance," 2 Pet. iii. 9. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts," James, iv. 8. "Be zealous and repent," ch. iii. 19. "Humble yourselves in the sight of the Lord, and he shall lift you up," ch. iv. 10. "If any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him," James, i. 5.

SECTION III.

FAITH IN JESUS AS THE CHRIST.

It was the first object of Jesus to prove by his miracles that he was the expected Messiah, and accordingly his disciples worked all their miracles in the name of *Christ*. Now, when St. Paul was converted to the Christian faith, we are informed, "that forthwith he preached Christ in the synagogues, that he is the Son of God, and that he confounded the Jews by proving that this is very Christ," Acts, ix. 20—22. And when we went to Thessalonica "he opened and alleged that Christ must needs have suffered, and that this Jesus whom I preach unto you is the Christ," Acts, xvii. 3. And when he exorcised "the damsel possessed with a spirit of divination," he said, "I command thee in the name of Jesus Christ, to come out of her," Acts, xvi. 18.

Now, that this was the same manner in which the other Apostles acted, is plain

from the account of their miracles. "Then Peter said, in the name of Jesus Christ of Nazareth, rise up and walk. Acts, iii. 6. "Jesus Christ maketh the whole arise," Acts, ix. 34. "By the name of Jesus Christ doth this man stand here before you whole." Acts, iv. 10. "And daily in the temple and in every house they ceased not to teach and to preach Jesus the Christ," Acts, v. 42. "Know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts, ii. 36. "The Jews had agreed, that if any man did confess he was *Christ*, he should be put out of the synagogue," Johu, ix. 22.

SECTION IV.

**FAITH IN JESUS CHRIST AS THE AUTHOR
OF SALVATION AND THE FORGIVER OF
SINS.**

THE Apostle not only preached Jesus as the Christ, but as "the only name given under Heaven whereby we may be saved," Acts, iv. 12. "I am not ashamed," says he, "of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth," Rom. i. 11. "Other foundation can no man lay than that is laid—which is Jesus Christ." 1 Cor. iii. 11. "The author of eternal salvation to all that obey him." Heb. v. 9. "Believe on the name of the Lord Jesus Christ and thou shalt be saved." Acts, xvi. 31. "The justifier of him that believeth on Jesus," Rom. iii. 26.

GOSPELS AND ACTS.

He that believeth on the Son hath everlasting life," John, iii. 36. "Whosoever be-

lieveth on him shall receive remission of sins," Acts, x. 43.

EPISTLES.

"The end of your faith, even the salvation of your souls." 1 Peter, i. 9.

"This is his commandment, that we should believe on the name of the Lord Jesus Christ." 1 John, iii. 23.

"This is the record that God hath given us eternal life, and this life is in his Son," ch. v. 11.

"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John, ii. 2.

"The blood of Jesus Christ cleanseth us from all sin," ch. i. 7. "Your sins are forgiven you for his name's sake," 1 John, ii. 12.

SECTION V.

FAITH INCLUSIVE OF WORKS.

WHEN St. Paul insists on the importance of faith in Christ as the ground of our justification in the sight of God, he always includes in it that sincerity which is manifested by an obedience to God's commands. This will be apparent from the following passages: "The just shall live by faith; *for* the wrath of God is revealed from heaven against all ungodliness and unrighteousness," Rom. i. 17. "Denying ourselves all ungodliness and worldly lusts, that we should live soberly, righteously, and godly," Titus, ii. 14. "God hath not called unto uncleanness, but unto holiness," 1 Thes. iv. 7. "Holding the mystery of the faith in a pure conscience," 1 Tim. iii. 9.

GOSPELS.

"Ye shall know them by their fruits,"

c

Matth. vii. 16—21. "Why call ye me Lord, Lord, and do not the things which I say?" Luke, vi. 46. "If ye love me, keep my commandments," John, xiv. 15. "If ye know these things, happy are ye if ye do them," xiii. 17.

EPISTLES.

"Faith without works is dead," James, ii. 26. "As he that hath called you is holy, so be ye holy," 1 Peter, i. 15. "This is the love of God, that we keep his commandments," 1 John, v. 3. "If a man say I love God, and hateth his brother, he is a liar," 1 John, iv. 20. "If God so loved us, we ought also to love one another," ch. iv. 11. "What doth it profit, though a man say he hath faith, and have not works—Can faith save him?" James, ii. 14. "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him," 1 John, ii. 4.

SECTION VI.

JESUS CHRIST THE MEDIATOR BETWEEN
GOD AND MAN.

THE title of *Mediator* is peculiar to St. Paul, and was applied by him to Jesus on account of his likeness to Moses. Hence he calls him the "Mediator of a better covenant," Heb. viii. 6. "Of the New Testament," ix. 15. "Of the new covenant," xii. 24. "There is one mediator," says he, "between God and man, the man Christ Jesus," 1 Tim. ii. 5. "Christ is entered into heaven itself, now to appear in the presence of God *for* us," Heb. ix. 24.

But though we do not find the *name*, this doctrine runs throughout the New Testament. "I am the way, the truth, and the life," says Jesus, "no man cometh to the Father, but *by* me," John, xiv. 6. "Whatever ye shall ask the Father in my name, he will give it you." "God sent his Son into the world, that the world *through him* might be saved," John, iii. 17.

“ I go to prepare a place for you, that where I am, there ye may be also,” John, xiv. 3. In John, ch. xvii. we see Jesus exercising his mediatorial office by praying to the Father, on behalf of the whole world. “ Neither pray I for these alone, but for them also which shall believe on me through their word,” ver. 20. Hence St. Paul observes, we have “ an high-priest who ever liveth to make *intercession* for us;” and St. John remarks, “ We have an advocate with the Father, Jesus Christ the righteous,” 1 John; ii. 1. “ If we ask any thing according to his will, he heareth us,” v. 14.

SECTION VII.

THE ATONEMENT OF CHRIST.

IN the Gospels we find Jesus assuming the Divine right to forgive sins, and after his ascension his disciples preached the forgiveness of sins, in virtue of that atonement which he had made by his death: "Son, thy sins be forgiven thee," Matth. ix. 2. "The Son of Man came to give his life a ransom for many," Matth. xx. 28. "This is my blood of the New Testament, which is shed for the remission of sins," Matth. xxvi. 28. "I am the good shepherd, the good shepherd giveth his life for the sheep," John, x. 11. "Behold the Lamb of God who taketh away the sins of the world," John, i. 29. "I lay down my life for the sheep," John, x. 15. "The Son of Man hath power on earth to forgive sins." Matth. ix. 6.

ST. PAUL.

"Whom God set forth to be a propitia-

tion," Rom. iii. 25. "God commendeth his love towards us, because that while we were yet sinners Christ died for us," v. 7, 8. "We preach Christ crucified," 1 Cor. i. 23. "Who gave himself for our sins," Gal. i. 4. "In whom we have redemption through his blood, even the forgiveness of sins," Ephes. i. 7. "By whom we have received the atonement," Rom. v. 11. "By his own blood he entered once into the holy place, having obtained eternal redemption for us," Heb. ix. 12. "He was delivered for our offences," Rom. iv. 25. "Who gave himself a ransom for all," 1 Tim. ii. 6.

EPISTLES.

"Who bare our sins in his own body on the tree, by whose stripes we are healed," 1 Pet. ii. 24. "The blood of Christ cleanseth from all sin," 1 John, i. 7—10. "The propitiation for our sins, and not for ours only, but for the sins of the whole world," 1 John, ii. 2. "He sent his Son to be the propitiation for our sins," iv. 10.

SECTION VIII.

CHRIST A SINLESS SACRIFICE FOR SIN.

It is the doctrine of the New Testament, that though Christ was himself without sin, he suffered as a sin-offering in our stead. "By his stripes we were healed," 1 Pet. ii. 24. "Christ suffered, the just for the unjust," iii. 18. "He was numbered with the transgressors," Mark, xv. 18. "He was manifested to take away our sins, and in him is no sin," 1 John, iii. 5. "Who did no sin," 1 Pet. ii. 2. "Ye were redeemed with the precious blood of Christ, as of a lamb without spot or blemish," i. 19.

ST. PAUL.

"Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. "He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. "Once in the end of the

world hath he appeared to put away sin, by the sacrifice of himself," Heb. ix. 28.

"He was tempted like as we are, yet without sin." "By one offering he hath ever perfected them that are sanctified,"

Heb. x. 14. "A high-priest, holy, harmless, undefiled, who offered up himself,"

Heb. vii. 26, 27. "Who, through the eternal spirit, offered himself, without spot, to

God," ix. 14. "To make reconciliation for the sins of the people," ii. 17.

SECTION IX.

THE HUMANITY OF CHRIST.

THAT Jesus took on himself the nature of man, "and the seed of Abraham," is the doctrine of St. Paul. "Jesus was made a little lower than the angels, for the suffering of death," Heb. ii. 9. "In all respects made like unto us, yet without sin," iv. 15. "*This man* was counted worthy of more honour than Moses," iii. 3. "*This man* after he had made one sacrifice for sin, for ever sat down at the right hand of God," x. 12. "He made himself of no reputation, and took upon him the form of a servant," &c. Philip. ii. 7. "By *man* came the resurrection," 1 Cor. xv. 21. "He was tempted in all points like as we are, yet without sin," Heb. iv. 15. "We have known Christ after the flesh," 2 Cor. v. 16. "God was manifested in the flesh," 1 Tim. iii. 16.

GOSPELS.

“ After me cometh a *man* who is preferred before me,” John, i. 20. “ The Son of Man,” *passim*. “ She laid him in a manger,” Luke, ii. 7. “ I am amongst you as he that serveth,” Luke, xxii. 27. “ The word was made flesh,” John, i. 14.

ACTS AND EPISTLES.

“ Jesus of Nazareth, a *man* approved amongst you by signs and wonders,” Acts, ii. 22. “ Who his own self bare our sins in his own body,” 1 Pet. ii. 24. “ Which our hands have handled,” 1 John, i. 1. “ Ye *killed* the prince of life,” Acts, iii. 15. “ Of this man’s (David’s) seed hath God according to his promise, raised unto Israel a Saviour, Jesus,” Acts, xiii. 23.

SECTION X.

THE DIVINITY OF CHRIST.

It is not our object to explain or interpret the language of St. Paul, but merely to shew his agreement with the other writers of the New Testament. "He straitway preached in the synagogues, that Christ is the Son of God." "Declared to be the Son of God," Rom. i. 4. "In him dwelleth all the fulness of the Godhead bodily," Col. ii. 9. "*God* was manifested in the flesh," &c. 1 Tim. iii. 16. "Thy throne, O God, is for ever and ever," Heb. i. 4—9. "The image of God," &c. Col. i. 15—19. "Being in the form of God, he thought it no robbery to be equal with God," Philip. ii. 6. "The Lord of Glory," 1 Cor. ii. 8. "The King of kings, and Lord of lords," 1 Tim. iv. 15. "At the name of Jesus every knee should bow," &c. Philip. ii. 10, 12.

GOSPELS.

"Of a truth thou art the Son of God," Matth. xiv. 33. "He who hath seen me,

hath seen the Father." "I and the Father are one," John, x. 20. "What think ye of Christ, whose son is he," &c. Mark, xii. 35. "I adjure thee by the living God," &c. Matth. xxvi. 63. "Thou art my beloved Son," Mark, i. 11. "The word was God," John, i. 1. "He said that God was his Father, making himself equal with God," John, v. 18. "That all men should honor the Son even as they honor the Father," John, v. 23. "Before Abraham was, I am," John, viii. 58. "Emanuel—God with us," Matth. i. 23.

EPISTLES.

"This is the true God and eternal life," 1 John, v. 20. "Angels, authorities, and powers, are made subject unto him," 1 Pet. iii. 22. "This is my beloved Son," 1 Pet. i. 17. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him," 1 John, 4. 15. "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father," 2 John, 3. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and ever. Amen," 2 Pet. iii. 18.

SECTION XI.

CHRIST OUR PATTERN AND EXAMPLE.

ST. PAUL.

“LET this mind be in you which also was in Christ Jesus,” Philip. ii. 5. “Forgiving one another, even as God for Christ’s sake hath forgiven you,” Ephes. iv. 32. “Walk in love, as Christ also hath loved you,” Ephes. v. 2. “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works,” Titus, ii. 14. “As Christ forgave you, so do ye,” Col. iii. 13.

GOSPELS.

“I have given you an example, that ye should do as I do unto you,” John, xiii. 15. “As I have loved you, that ye should love one another,” xiii. 34. “Take my yoke upon you, and learn of me,” Matth. xi. 29.

EPISTLES.

“ Leaving us an example that we should follow his steps,” 1 Pet. ii. 21. “ As he which hath called you is holy, so be ye holy,” i. 15. “ If ye know that he is righteous, ye know that every one who doeth righteousness is born of him,” 1 John, ii. 29. “ He that saith he abideth in him, ought himself also to walk as *he* also walked,” 1 John, ii. 6. “ Every man that hath this hope in him, purifieth himself even as *he* is pure,” 1 John, iii. 3. “ He that doeth righteousness is righteous, even as *he* is righteous,” v. 7. “ If God so loved us, we ought also to love one another,” iv. 11. “ He laid down his life for us, and we ought to lay down our lives for the brethren,” 1 John, iii. 16.

SECTION XII.

CHRIST'S RESURRECTION.

THE name of Jesus is generally mentioned by St. Paul, with some relation to his resurrection. "Jesus, whom God raised from the dead," &c. And directly on his conversion he preached "Jesus and the resurrection," Acts, xvii. 18. "He hath given assurance unto all men, in that he hath raised him from the dead," v. 31. "Touching the resurrection of the dead, I am called in question," Acts, xxiv. 21. "That he should suffer, and be raised again the third day," xxvi. 23. "Declared to be the Son of God, by the resurrection from the dead," Rom. i. 4. "If thou shalt believe that God raised Jesus from the dead, thou shalt be saved," x. 9. "He rose again from the dead, according to the scriptures," 1 Cor. xv. 4. "That I may know him and the power of his resurrection," Philip. iii. 10. "If Christ be not risen, then is our preaching vain," 1 Cor.

xv. 14—17. "He was raised again for our justification," Rom. iv. 25.

GOSPELS, AND ACTS.

"I am the resurrection and the life," John, xi. 25. "The third day he shall rise again," Matth. xx. 19. "Chosen to be a witness of his resurrection," Acts, i. 12. "They bare witness to the resurrection," iv. 33. "I lay down my life that I might take it again," John, x. 17. "This Jesus hath God raised up, whereof we all are witnesses," Acts, ii. 32.

EPISTLES.

"He hath begotten us again to a lively hope, by the resurrection of Jesus," 1 Pet. i. 3. "The first-begotten of the dead," Rev. i. 5. "Saved by the resurrection of Jesus Christ," 1 Pet. iii. 21. "Put to death in the flesh, but quickened by the spirit," i. 18.

SECTION XIII.

THE RESURRECTION OF ALL MEN.

THAT all men shall rise again with their own bodies is the doctrine of St. Paul—and his reasoning on this subject in 1 Cor. 15, is little more than an expansion of a remark made by Jesus and recorded by John, xii. 24. “Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” “If we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection,” Rom. vi. 5. “The first fruits of them that slept,” 1 Cor. xv. 20. “There shall be a resurrection of the dead—both of the just and unjust,” Acts, xxiv. 15.

GOSPELS.

“Marvel not at this, the time is coming in which all that are in their graves shall hear his voice and shall come forth,” John,

v. 28. "I know that my brother shall rise in the resurrection," xi. 24. "Many bodies of the saints which slept arose and appeared unto many," Matth. xxvii. 52. "They preached through Jesus the resurrection from the dead," Acts, iv. 2,

EPISTLES.

"We know that when he shall appear we shall be like him, for we shall see him as he is," 1 John, iii. 2. "This is the first resurrection," Revelat. xx. 5. "God sent his only begotten Son into the world that we might live through him," 1 John, iv. 9.

SECTION XIV.

THE PROMISE AND AID OF THE HOLY
SPIRIT.

GOSPELS AND ACTS.

“He shall baptize you with the Holy Ghost,” Matth. i. 8. **“This He spoke of the Spirit,”** John, i. 32. **“The Holy Ghost was not yet given, because Jesus was not yet glorified,”** John, vii. 39. **“It is expedient for you that I go away, &c.”** John, xvi. 7. **“The disciples were filled with the Holy Ghost,”** Acts, xiii. 52. **“They began to speak with other tongues, as the Spirit gave them utterance,”** Acts, ii. 4. **“Ye shall receive power after that the Holy Ghost is come upon you,”** i. 8.

EPISTLES.

“Hereby we know that he abideth in us by the Spirit which he hath given us,” 1 John, iii. 24. **“It is the Spirit who beareth witness,”** 1 John, v. 6. **“Praying with the Holy Ghost,”** Jude, 20. **“Reported unto**

you by them that preached the Gospel unto you with the Holy Ghost sent down from Heaven," 1 Peter, i. 12. "Holy men spake as they were moved by the Holy Ghost," 2 Peter, i. 21.

ST. PAUL.

"Have ye received the Holy Ghost?" Acts, xix. 2. "The love of God is shed abroad in our hearts by the Holy Ghost," Rom. v. 5. "The Spirit helpeth our infirmities," viii. 26. "That ye may abound in hope by the power of the Holy Ghost," xv. 13. "God hath revealed them by his Spirit," 1 Cor. ii. 12. "There are diversities of gifts, but the same Spirit," 1 Cor. xi. 3. "I thank God, I speak with more tongues than you all," 1 Cor. xiv. 18. "We have access by one Spirit unto the Father," Ephes. ii. 18. "As it is now revealed to his Apostles by the Spirit," iii. 5. "That which is born of the flesh is flesh, that which is born of the Spirit is spirit," John, iii. 6. — "He that was born after the flesh persecuted him that was born after the Spirit," Gal. iv. 29. Rom. viii. 8.

SECTION XV.

ELECTION AND PREDESTINATION.

THAT whilst every man is left accountable for his own actions, the writers of the New Testament speak with a mysterious precision of the prescience of God, has been often noticed. Without attempting to reconcile difficulties which will always exist till "we know even as we are known," it is our object to shew that the language of St. Paul agrees with that of his brethren.

ST. PAUL.

"When they had fulfilled all that was written of him," &c. Acts, xiii. 29. "Having predestinated us according to the good pleasure of his will," Eph. i. 4, 12. "He (Esau) found no place of repentance though he sought with tears," Heb. xii. 17. "Whom he did foreknow," &c. Rom. viii. 29. "Who hath saved us, and called us," &c. 2 Tim. ii. 9. "The son of perdition," 2 Thes. ii. 3.

GOSPELS.

“Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh,” Matth. xviii. 7. “If it were possible they would deceive the very elect,” xxiv. 24. “The Son of Man goeth as it is written of him, but woe to that man by whom the Son of Man is betrayed,” xxvi. 24. “But how then should the Scriptures be fulfilled that thus it must be?” xxvi. 54. “Rejoice because your names are written in Heaven,” Luke, x. 20. “Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him,” John, xvii. 2. “I have lost none of them but the son of perdition,” xvii. 12.

ACTS.

“This Scripture must needs have been fulfilled concerning Judas,” Acts, i. 16. “Him (Jesus) being delivered by the determinate counsel and foreknowledge of God—with wicked hands ye have cruci-

fied and slain," ii. 23. "As many as the Lord our God shall call," ii. 39. "Added to the church daily such as should be saved," ii. 47. "Whatsoever thy hand and thy determinate counsel determined to be done," iv. 28. "As many as were ordained to eternal life believed," xiii. 46.

EPISTLES.

"Elect according to the foreknowledge of God," 1 Peter, i. 2. "Who was foreordained before the foundation of the world," i. 20. "Whereunto they were appointed," ii. 8. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them who love him?" James, ii. 5. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude, 21. "I am a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed," 1 Peter, v. 1. "There is laid up for me a crown of righteousness," 2 Tim. iv. 8.

SECTION XVI.

THE CARE AND CAUTION TO MAKE OUR
CALLING AND ELECTION SURE.

THE terms in which these writers speak of the foreknowledge of God, never hinder them from speaking of the industry and exertions required on our part—and if this be a contradiction, it is common to St. Paul, with all the writers of the New Testament.

ST. PAUL.

“Let him that thinketh he standeth, take heed lest he fall,” 1 Cor. x. 12. “Let us watch and be sober,” 1 Thess. v. 6. “Looking diligently lest any man fail of the grace of God,” Heb. xii. 15. “Lest I should be a cast away,” 1 Cor. ix. 27. “I count not myself to have apprehended—but I press towards the mark,” Philip. iii. 13, 14. “A rewarder of them that diligently seek him,” Heb. xi. 6. “Praying and watching with all perseverance,” Eph. vi. 18. “Quench not the spirit,” 1 Thess. v. 19.

GOSPELS, ACTS, AND EPISTLES.

“ Strive to enter in at the strait gate,”
Luke, xiii. 24. “ Watch and pray, that ye
enter not into temptation,” Matt. xxvi. 41.
“ Make your calling and election sure,” 2
Peter, i. 10. “ Give all diligence to add
to your faith virtue,” i. 5. “ Be ye sober,
and watch unto prayer,” 1 Peter, v. 6.
“ Beware lest ye also being led away with
error of the wicked, fall from your own
steadfastness,” 2 Peter, iii. 17. “ Be sober,
be vigilant; because your adversary the
devil, as a roaring lion, walketh about
seeking whom he may devour,” 1 Peter, v. 8.

SECTION XVII.

JESUS CHRIST THE JUDGE OF ALL.

ST. PAUL.

“God hath appointed a day in which he will judge the world by that man whom he hath ordained,” Acts, xvii. 31. “Jesus Christ, who shall judge the quick and dead,” 2 Tim. iv. 8. “We shall all stand before the judgment seat of Christ,” Rom. xiv. 10. “God shall judge the secrets of men by Jesus Christ,” ii. 16. “At the coming of our Lord Jesus Christ with all his Saints,” 1 Thess. iii. 13. “The Lord, the righteous judge,” 2 Tim. iv. 8.

GOSPELS AND ACTS.

“The Son of Man shall come in the glory of the Father with his angels, and then shall he reward every man according to his works,” Matt. xvi. 27. “Verily, verily, I say unto you, the hour is coming, &c. and hath given him authority to execute

judgment also because he is the Son of Man," John, v. 25—29. "Ordained to be the judge of quick and dead," Acts, x. 42. "The Father judgeth no man, but hath committed all judgment to the Son," John, v. 22.

EPISTLES.

"The Lord cometh to execute judgment," &c. Jude, 15. "Who is ready to judge both the quick and dead," 1 Peter, iv. 5. "Herein is our love made perfect, that we may have boldness in the day of judgment," 1 John, iv. 17.

SECTION XVIII.

ETERNAL REWARDS AND PUNISHMENTS.

THIS doctrine has been often objected to by various classes of Christians—It is not our object to prove either its truth or falsity, but merely to evince that the language of St. Paul agrees with that of the other writers of the New Testament.

GOSPELS.

“Everlasting fire,” Matt. xvii. 8. “Depart from me into everlasting fire,” xxvi. 41. “These shall go away into everlasting punishment, the righteous into life eternal,” xxv. 46. “The resurrection of life, the resurrection of damnation,” John, v. 29. “Where their worm dieth not, and the fire is not quenched,” Mark, ix. 43—48. “That whosoever believeth in him should not perish, but have everlasting life,” John, iii. 15.

ST. PAUL.

“Who shall be punished with everlast-

ing punishment," 2 Thess. i. 9. " ~~he~~ who soweth to the flesh shall of the flesh reap corruption; but he' that soweth to the spirit shall of the spirit reap life everlasting," Gal. vi. 8. " Eternal judgment," Heb. vi. 2. " Vessels filled for destruction," Rom. ix. 22. " Who draw back unto perdition," Heb. x. 39.

EPISTLES.

" He shall have judgment without mercy that hath shewed no mercy," James, ii. 13. " If the righteous scarcely be saved, where shall the ungodly and sinner appear," 1 Peter, iv. 18. " The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished," 2 Peter, ii. 9. " They shall utterly perish," ver. 12. " In those days shall men seek death and shall not find it, and shall desire to die, and death shall flee from them," Rev. ix. 6. " The smoke of their torment ascendeth for ever and ever," xiv. 11.

SECTION XIX.

UNIVERSAL REDEMPTION.

JESUS is often spoken of in the New Testament as the "Saviour of all men;" and "the Saviour of the world." Without attempting to reconcile such passages with others which seem to intimate that he died only for the elect; we are satisfied to shew that the language of St. Paul, corresponds with that of his brethren.

GOSPELS.

"Behold the Lamb of God, who taketh away the sins of the world," John, i. 29. "God sent not his Son to condemn the world, but that the world through him might be saved," John, iii. 17. "That is the true light which lighteth every man, who cometh into the world," John, i. 9.

ST. PAUL.

"He is the Saviour of all men," 1 Tim. iv. 2. "He hath concluded all under sin,

that he might have mercy on all," Rom. xi. 32. "He died for all," 2 Cor. v. 15. "He delivered himself up for us all," Rom. viii. 32. "Who will have all men to be saved," 1 Tim. ii. 4. "The free gift came upon all men, unto justification of life," Rom. v. 18.

EPISTLES.

"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John, ii. 2. "The Father sent the Son, to be the Saviour of the world," 1 John, iv. 14. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, James, i. 5. "In thy seed shall all the kindreds of the earth be blessed," Acts, iii. 25.

SECTION XX.

EVERY MAN ACCEPTED ACCORDING TO HIS ABILITY, AND REWARDED ACCORDING TO HIS WORKS.

IN the Gospels, we have the parable of "the talents," and the history of the poor widow, who threw her mite into the treasury, to assure us, "that every man is accepted according to that which he hath;" and St. Peter declares, "there is no respect of persons with God," Acts, x. 34.

ST. PAUL.

"If there first be a willing mind, it is accepted according to what a man hath, and not according to that which he hath not," 2 Cor. viii. 12. "Every man shall receive his own reward," 1 Cor. iii. 8. "Every man shall bear his own burden," Gal. vi. 5. "There is no respect of persons with God," Rom. ii. 11. "He who soweth sparingly, shall reap sparingly, and he

who soweth bountifully, shall reap bountifully," 2 Cor. ix. 6.

EPISTLES AND REVELATIONS.

"As every man hath received the gift, even so let him minister the same one to another, as good stewards of the manifold grace of God," 1 Pet. iv. 10, 11. "I come quickly, and my reward is with me, to give to every man according as his work shall be," Rev. xxii. 12. "They were judged every man according to their works," v. 13. "Who without respect of persons judgeth according to every man's work," 1 Peter, i. 17.

SECTION XXI.

THE DIVINE UNITY AND TRINITY.

“Go unto all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” Matth. xxviii. 19. **“The grace of our Lord Jesus Christ, the Son of God, and the communion of the Holy Ghost,”** 2 Cor. xiii. 14. **“Grace to you from God the Father, and from our Lord Jesus Christ,”** Rom. i. 7. **“If that which ye have heard remain in you, ye shall also continue in the Son, and in the Father,”** 1 John, ii. 24. **“He that abideth in the doctrine of Christ, he hath both the Father and the Son,”** 2 John, 9. **“Thou believest there is one God, thou doest well,”** James, ii. 19. **To us there is one God,”** 1 Cor. viii. 4—6. **“The only wise God,”** 1 Tim. i. 17. **“There is one God,”** Mark, xii. 34. **“God our Saviour”—“Christ our Saviour,”** Titus, i. 3, 4. **“The righteousness of God, and of our Lord Jesus Christ,”** 2 Pet. i. 1, 2. **“To the only**

wise God our Saviour, be glory, and majesty, dominion and power, both now and ever, Jude, 25. "Grace be with you, from God the Father, and from the Lord Jesus Christ, the Son of the Father," 2 John, 3. "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," 1 Peter, i. 2. "In whom (Christ) ye are builded together for an habitation of God through the Spirit," Ephes. ii. 22.

N. B. These passages are only cited to shew that the expressions of St. Paul correspond to those of the other writers of the New Testament.

SECTION XXII.

CHRIST THE AUTHOR OF SALVATION.

GOSPELS AND ACTS.

“**G**OD so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life,” John, iii. 16. “There is no other name given under heaven, whereby we may be saved,” Acts, iv. 12. “God hath raised up the horn of salvation for us in the house of his servant David,” Luke, i. 69. “Mine eyes have seen thy salvation,” Luke, i. 76.

ST. PAUL.

“The Gospel of Christ is the power of God unto salvation, to every one that believeth,” Rom. i. 11. “Other foundation can no man lay than that is laid, which is Jesus Christ,” 1 Cor. iii. 11. “The author of eternal salvation to all that obey him,” Heb. v. 9. “The gift of God is

eternal life through Jesus Christ our Lord," Rom. vii. 25. "By him all that believe are justified from all things," Acts, xiii. 39.

EPISTLES AND REVELATIONS.

"God hath given us eternal life, and this life is his Son," 1 John, v. 11. "The end of your faith, even the salvation of your souls," 1 Pet. i. 9. "This is the true God and eternal life," 1 John, v. 20. "I am Alpha and Omega, the beginning and the end; and I will give to him that is athirst the waters of life freely," Rev. xxi. "The Father sent the Son to be the Saviour of the world," 1 John, iv. 14.

SECTION XXIII.

THE OFFENCE OF THE CROSS.

GOSPELS.

WHEN Jesus first spoke of his crucifixion to his disciples, they were offended at him, —nay, “Peter began to rebuke him, and to say, that be far from thee Lord,” Matth. xvi. 22. Our Saviour predicted that this offence would continue to the end of the world, and his apostles repeated his prediction: see Matth. xxvi. 31. “All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock I will scatter abroad.” “If any man will come after me, let him take up his cross and follow me,” Luke, ix. 23. “Blessed is he who shall not be offended in me,” Matth. xi. 6.

ST. PAUL.

“We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks

foolishness," 1 Cor. i. 23. "The offence of the Cross," Gal. v. 11. "Lest they should suffer persecution for the cross of Christ," vi. 12. "Endured the cross, despising the shame," Heb. xii. 2. "Even the death of the cross," Philip. ii. 8. "The enemies of the cross of Christ," iii. 18. "The preaching of the cross of Christ is to them that perish, foolishness," 1 Cor. i. 18. "They stumbled at that stumbling-stone," Rom. ix. 32.

ST. PETER.

"A stone of stumbling, and a rock of offence, even to them which stumble at the word," 1 Peter, ii. 8. "If ye be reproached for the name of Christ, happy are ye," iv. 14.

SECTION XXIV.

THE ANCIENT SCRIPTURES REFERRED TO
IN THE NEW TESTAMENT.

As our Saviour was accustomed to appeal to the ancient Scriptures for proof of his Messiahship, so his apostles, after his resurrection, continued to make the same appeal in behalf of the evidences and doctrines of the Gospel.

“ If ye had believed Moses, ye would have believed me, for he wrote of me,” John, v. 46. “ As he spake by the mouth of his holy prophets,” Luke, i. 70. “ Beginning at Moses and all the prophets, he expounded the things concerning himself,” Luke, xxiv. 27. “ We have found him of whom Moses and the prophets did write,” John, i. 45. “ Those things which God had shewed by the mouth of his prophets, that Christ must suffer, he hath so fulfilled,” Acts, iii. 18. See also Acts, viii. 32, 35.

ST. PAUL.

“ I continue unto this day, witnessing

no other things than those which the prophets and Moses did say should come, that Christ should suffer," Acts, xvi. 22. "Which he had promised afore by his prophets," Rom. i. 2. "Built on the foundation of the prophets," Ephes. ii. 21. "Witnessed by the Law and the Prophets," Rom. iii. 21. "Made manifest by the Scriptures of the Prophets," xvi. 26.

EPISTLES AND ACTS.

"Of which salvation the prophets inquired diligently," 1 Pet. i. 10. "The testimony of Jesus is the spirit of prophecy," Rev. xix. 10. "All the Prophets have foretold of these days," Acts, iii. 24. "To Him give all the Prophets witness," Acts, x. 43.

SECTION XXV.

THE MIRACLES OF ST. PAUL COMPARED WITH THOSE OF THE OTHER APOSTLES.

IN the Gospels we find that the disciples worked all their miracles in the name of Christ, and not upon their own authority; and St. Paul, when he dispossessed the woman at Thyatira, makes use of the same expression: "I command thee in the name of Jesus Christ to come out of her," Acts, xvi. 16. And when the inhabitants of Lycaonia would have offered sacrifice to him and Barnabas, on account of their miraculous powers, they immediately confessed, "they were men of like passions with others," Acts, xiv. 15. Now this exactly corresponds to the behaviour of Peter and John, on a similar occasion at Jerusalem. See Acts, iii. 6—13.

There are one or two circumstances relating to the miracles of St. Paul, which are well deserving of notice. First, that none of his miracles are related by himself,

in his Epistles; but by St. Luke, in the Acts of the other Apostles. Now, if they had been related in his Epistles, it might have been plausibly objected, that he bore only private witness to their truth; for how were the churches at a distance to examine into their evidence?

In one of his Epistles, however, he asserts, "that he spake with more tongues than any of them," 1 Cor. xiv. 18. Now it is worthy of notice, that this was a kind of miracle which he was called upon to exercise in his public ministry, and which therefore must have been known to all whom he had addressed.

We are also to remember, that the miracles of St. Paul were performed in the presence of some other Apostle or distinguished Evangelist. In his journeys, he was first accompanied by Barnabas, then by Silas, and afterwards by Mark or Luke. Thus it was Barnabas, as well as Paul, who gave an account of the miracles which they had performed amongst the Gentiles, to the apostles at Jerusalem. Now, if there had been any imposition on

the part of Paul, is it not probable that when Barnabas afterwards parted from him, he would have divulged the secret?

In the accident which happened to Paul at Melita, there seems to be the fulfilment of a promise made by Jesus to his disciples: "If ye take up serpents they shall not hurt you," Mark, xvi. 18.

The vision and trance of St. Peter, Acts; x.; and his being sent to Cornelius, bears a strong resemblance to the trance and vision of St. Paul, and his being sent to Ananias, ch. ix. These two Apostles also resemble each other, in being both made acquainted with the approach of their deaths. "The time of my departure is at hand," 2 Tim. iv. 6. "Shortly I must put off my tabernacle, as the Lord hath shewed me," 2 Peter, i. 14. Also, they both predict "there should be mockers in the last time," Jude, 18. 1 Tim. iv. 1; 2 Peter, iii. 3; and that "the day of the Lord should come as a thief in the night," 1 Thess. v. 2; 2 Peter, iii. 10.

SECTION XXVI.

OF MORAL DUTIES.

THOUGH the general style of St. Paul is very different from that of the Evangelists, yet he sometimes very nearly approaches their briefness and simplicity, when he is laying down moral and relative duties. This is apparent from the following passages: "Resist not evil," Matth. v. 39. "Render none evil for evil," 1 Thes. v. 15. "Love your enemies, bless them that curse you," Matth. vi. 44. "Bless them that persecute you, bless and curse not," Rom. xii. 14. "Men ought always to pray, and not to faint," Luke, xviii. 1. "Pray without ceasing," 1 Thes. v. 17. "I say unto you, love your enemies," &c. Matth. v. 44. "If thine enemy hunger, feed him; if he thirst, give him drink," Rom. xii. 29. "Who when he was reviled, reviled not again," 1 Pet. ii. 23. "Being reviled, we bless, being persecuted, we suffer it," 1 Cor. iv. 12. "Learn of me, for I am meek and

lowly in heart," Matth. xi. 29. "He humbled himself," Philip. ii. 8. "Put on meekness, humbleness of mind," &c. Col. iii. 12. "Resist not evil," Matth. v. 38. "Not rendering evil for evil," Rom. iii. 9. "In honour preferring one another," Rom. xii. 10. "Be subject one to another," 1 Pet. v. 5. "He that is greatest amongst you, let him be your minister," Matth. xx. 26. "Be ye perfect, even as your Father in heaven is perfect," Matth. vi. 14. "Be ye therefore followers of God," Ephes. v. 1. "That ye may be the children of your Father which is in heaven," Matth. v. 45. "That ye may be the sons of God," Philip. ii. 15. "Ye are the light of the world," Matth. v. 14. "Ye shine as lights in the world," Philip. ii. 15. There is a strong resemblance between the comprehensive view which was taken by Jesus of the twelve commandments, by resolving them all into love towards God and man; and the same view when taken by St. Paul, who says, "Love worketh no ill to our neighbour, therefore love is the fulfilling of the law," Rom. v. 13, and xiii. 10.

St. Paul lays down the doctrine of divorce, exactly on the same principles as it is laid down by Jesus, in Matth. v. 32. And St. Paul says, 1 Cor. vii. 10. "I command, yet not I, but the Lord." In these words, he either makes a direct reference to this passage, or it is plain, that his revelations "which he received not of man, but by Jesus Christ," Gal. i. 11, 12, corresponded exactly to those which had been given to the other apostles. The same observation will apply to his account of the history of the resurrection, 1 Cor. xv. 3—7; and also to his minute relation of the original institution of the Lord's supper, xi. 23—25; in which almost the *precise words* of the Evangelists are repeated—See the following Section.

SECTION XXVII.

SOME REMARKABLE COINCIDENCES BETWEEN ST. PAUL AND THE OTHER WRITERS OF THE NEW TESTAMENT.

IT does not seem probable that St. Paul had seen any of the Gospels, or indeed, any part of the New Testament; and yet there are many striking coincidences of thought and language in his Epistles, some of which we shall now put down without any particular order or arrangement.

There is an expression originally borrowed from Isaiah, viii. 14, "A stone of stumbling, and a rock of offence," which has been alluded to by St. Paul, Rom. xi. 32; and by St. Peter, i. 2, 8. An allusion of the same kind occurs, Matth. xxi. 42. Mark, xii. 10. Luke, x. 17.

The expression "imputed righteousness," is common to St. Paul, and to St. James. Rom. iv. 8—22. James, ii. 23.

Our Saviour desired his disciples to "beware of the *leaven* of the Pharisees

and Sadducees," Matth. xvi. 6. St. Paul says, "Purge out the old leaven," 1 Cor. v. 7. "Let us keep the feast not with the old leaven," vi. 8.

In the Gospel our Saviour is styled, "the Lamb of God," John, i. 29. With the same allusion St. Paul observes, "Christ our passover is sacrificed for us," 1 Cor. v. 7. St. Peter describes him "as a lamb without spot or blemish," 1 Epist. i. 19.

Jesus calls himself "the good shepherd," John, x. 14. He is called by St. Paul, "the great Shepherd," Heb. xiii. 10. by St. Peter, "the chief Shepherd," 1 Epist. v. 4, and ii. 25.

In the Gospels, the disciples were commanded "to shake the dust off their feet," for a testimony against those cities which would not receive them," Matth. x. 14. When Paul and Barnabas were expelled from Antioch, "they shook off the dust of their feet, and came unto Iconium," Acts, xviii. 31. St. Peter says, "that God is no respecter of persons," Acts, x. 24. St. Paul asserts, "there is no respect of persons with God," Rom. ii. 11. St.

Peter, alluding to a custom in the primitive church, observes, "Greet ye one another with a kiss of charity." St. Paul, alluding to the same, "Greet ye one another with a holy kiss," 1 Cor. xvi. 20. 2 Cor. xiii. 12.

In Heb. i. 13, the passage of the Psalmist, "Sit thou on my right hand until I make thine enemies thy footstool," is applied to Christ. The same passage is adduced by our Saviour to the Pharisees, as a proof of his divine origin, Matth. xxii. 44. The passage from the Old Testament, "the labourer is worthy of his reward," is applied by Paul, 1 Tim. v. 18. and by Jesus, Matth. x. 10, in the same manner.

"By him (Christ) were all things created, that are in heaven and earth," Col. i. 16. "All things were made by him, and without him was not any thing made, that was made," John, i. 3.

"I received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given

thanks, he brake it, and said, &c. 1 Cor. xi. 23, 25. The account given us by the Evangelists corresponds *exactly* with this declaration. See Matth. xxvi. 26. Mark, xiv. 22. Luke, xxii. 19.

St. Paul remarks of the Jews that "they require a sign," 1 Cor. i. 22. Now the Scribes and Pharisees frequently came to our Lord, saying, "Master, we would see a sign from thee," Matth. xii. 38. "He is not a Jew who is one outwardly," &c. Rom. ii. 28. "Neither because they are the seed of Abraham, are they all *children*," &c. ix. 7. "If ye were Abraham's children ye would do the works of Abraham," John, viii. 39.

In the following passages there is a striking coincidence both in the matter and expression, "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled," Luke, xxi. 24. "Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in, and so all Israel be saved," Rom. xi. 25.

SECTION XXVIII.

OUR FUTURE LIKENESS TO THE GLORIFIED BODY OF CHRIST.

IT is one of the peculiar doctrines of Christianity, that as Christ having risen as the federal head of those who believe in Him, they should be conformed to him in their glorified condition. But this doctrine, though peculiar to the writers of the New Testament, is not peculiar to St. Paul.

GOSPELS AND EPISTLES.

“ I will that they whom thou hast given me, be with me where I am; that they may behold my glory that thou hast given me,” John, xvii. 24. “ We know that when he shall appear we shall be like him; for we shall see him as he is,” 1 John, iii. 2. “ That ye might be partakers of the divine nature,” 2 Peter, i. 4. “ Jesus, the first begotten of the dead,” Rev. i. 5. “ I go to prepare a place for you, and I will come again and receive you unto myself;

that where I am, there ye may be also," John, xiv. 3.

ST. PAUL.

"To be conformed to the image of his Son," Rom. viii. 29. "As we have borne the image of the earthy, we shall also bear the image of the heavenly," 1 Cor. xv. 49. "Who shall change our vile body that it may be fashioned according to his glorious body," Philip. iii. 21. "When Christ who is our life shall appear, then shall ye also appear with him in glory," Col. iii. 4. "It behoved him to be made like unto his brethren," Heb. ii. 17.

The Apostle asserts, 1 Cor. xv. 44, "there is a *spiritual* body;" and our Saviour observes, that "when they shall rise from the dead, they shall be *as the Angels* in heaven," Mark, xii. 25,

SECTION XXIX.

CHRIST THE HEAD OF THE CHURCH.

GOSPELS AND ACTS.

"As my Father hath sent me, so send I you," John, xx. 21. "I will build my church, and the gates of hell shall not prevail against it," Matth. xvi. 18. "The Lord added to the church daily such as should be saved," Acts, ii. 47. "Lo I am with you always, even to the end of the world," Matth. xxviii. 20. "There is one fold and one shepherd," John, x. 16. "I am the vine, ye are the branches," xv. 5. "The kingdoms of this world are become the kingdoms of our Lord and his Christ," Rev. xi. 15. "The multitude of them that believed were of one heart, and one soul," Acts, iv. 32.

ST. PAUL.

"He is the head of all principality and power," Col. ii. 10. "He must reign till he hath put down all rule," 1 Cor. xv. 24.

“ There is one body, and one spirit, one Lord, one faith, one baptism,” Ephes. iv. 5.

“ Built on the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner-stone,” ii. 20. “ Christ loved the church, and gave himself for it,” v. 25. “ Christ is the head of the church, which is his body,” v. 23. “ He gave some apostles, and some prophets,” &c. iv. 11.

EPISTLES.

“ Ye are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ,” 1 Peter, ii. 5. “ If we ask any thing according to his will he heareth us,” 1 John, v. 14. “ Our fellowship is with the Father, and with his Son Jesus Christ,” i. 3.

SECTION XXX.

THE LAST DAY; THE COMING OF THE LORD, &c.*

It has been often objected against the writings of St. Paul, that he seems to have thought the end of the world very near at hand. It does not fall within the compass of our plan to shew whether his words warrant such an interpretation or not, it being sufficient for the object of this "Harmony" to make it apparent, that similar expressions are common to all the writers of the New Testament.

GOSPELS AND ACTS.

"Tell us what shall be the sign of thy coming, and of the end of the world?" Matth. xxiv. 31. "If I will that he tarry till I come, what is that to thee," &c. John, xxi. 22. "Ye shall see the Son of Man

* On the probable import of these expressions, consult Macknight's Preface to the Second Epistle to the Thessalonians.

coming in the clouds of heaven," &c. Matth. xxvi. 64. "It shall come to pass in the last days," Acts, ii. 17.

EPISTLES AND REVELATIONS.

"The coming of the Lord draweth nigh," James, v. 8. "It is the last time," 1 John, ii. 18. "The end of all things is at hand," 1 Pet. iv. 7. "Surely I come quickly," Rev. xxii. 20. "He knoweth that he hath but a short time," Rev. xii. 12.

ST. PAUL.

"The time is short," 1 Cor. vii. 29. "On whom the ends of the world are come," 1 Cor. x. 11. "Now once in the end of the world," Heb. ix. 26. "The Lord is at hand," Philip. iv. 5. "Exhorting one another daily, and so much the more as ye see the day approaching," Heb. x. 37. "The night is far spent, the day is at hand," Rom. xiii. 12.

SECTION XXXI.

THE UNCERTAINTY OF THE END OF THE WORLD.

HAVING laid before the reader some examples of the common phraseology of the New Testament respecting the "last day," &c. it is only just to give their unanimous testimony as to the uncertainty of the end of the world, and of the exact time of Christ's coming to *judgment*.

GOSPELS AND ACTS.

"Of that day and hour knoweth no man, no, not the angels of heaven," Matth. xxiv. 36. "It is not for you to know the times or the seasons," Acts, i. 7. "Ye know not when the time is," Mark, xiii. 33. "The kingdom of God cometh not by observation," Luke, xvii. 10.

EPISTLES AND REVELATIONS.

"One day is with the Lord as a thousand years, and a thousand years as one

day," 2 Pet. v. 8. "The day of the Lord will come *as a thief* in the night," ver. 10. "If he had known in what watch the *thief* would come," &c. Matth. xxiv. 43, &c. "If thou shalt not watch, I will come on thee *as a thief*," Rev. iii. 3.

ST. PAUL, ST. PETER, ST. JUDE.

"*You yourselves know perfectly*, that the day of the Lord cometh *as a thief* in the night," 1 Thes. v. 2. "Be not troubled, &c., as that the day of Christ is at hand, &c., for that day shall *not* come, except there come a falling away first," 2 Thes. ii. 1—3. "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming," &c. 2 Pet. iii. 3. In the last days, perilous times shall come," &c. 2 Tim. iii. 1.

N. B. St. Jude thus clearly refers to these passages of St. Peter and St. Paul; "Remember ye the words which were spoken before of the *apostles* of our Lord Jesus Christ, how they told you, *there should be mockers in the last time*," ver. 17.

SECTION XXXII.

REGENERATION.

ON this doctrine there have been many discussions. It is not our object to take part in these controversies, but merely to shew the agreement of St. Paul with the other writers of the New Testament.

GOSPELS.

“Born not of blood, nor of the will of the flesh, nor of the will of man, but of God,” John, i. 13. “Except a man be born again he cannot see the kingdom of God. That which is born of the flesh is flesh, that which is born of the spirit is spirit. Marvel not that I said unto you, ye must be born again,” ver. iii. 5—7. “He who believeth and is baptized shall be saved,” Mark, xvi. 16.

ACTS AND EPISTLES.

“Be baptized and wash away thy sins,” Acts, xxii. 16. “Whosoever is born of

God doth not commit sin," 1 John, iii. 9, and iv. 18. "Being born again not of corruptible seed, but of incorruptible, by the word of God," 1 Peter, i. 23. "Baptism doth now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God," iii. 21. "The hidden man of the heart," iii. 4.

ST. PAUL.

"We are buried with him by baptism unto death; that like as Christ was raised up from the dead, so we should walk in newness of life," Rom. vi. 4. Col. ii. 12. "He saved us by the washing of regeneration, and renewing of the Holy Ghost," Tit. iii. 5. "Be ye transformed by the renewing of your mind," Rom. xii. 2. "The inward man is renewed day by day," 2 Cor. iv. 16. "If any man be in Christ, he is a new creature," v. 17. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature," Gal. vi. 15. "Put off the old man—put on the new man," Eph. iv. 22. Col. iii. 10.

SECTION XXXIII.

THE TITLES OF CHRISTIANS IN THE NEW
TESTAMENT.

ST. Paul has been charged, amongst other innovations, with having magnified the privileges of the faithful,* “calling them heirs of God, joint heirs with Christ,” &c. but with how little justice this charge has been made against him, may be seen from the following table:

“*Children of God*,” John, xi. 52; Luke, xx. 36; 1 John, iii. 10; Rom. viii. 16, &c. “*Children of your Father in Heaven*,” Mark, v. 45.

“*Children of light*,” John, xii. 36; Luke, xvi. 8; Ephes. v. 8.

“*Sons of God*,” John, i. 12; 1 John, iii. 1; Rom. viii. 14; Rev. xxi. 7.

“*Children of the Kingdom*,” Matt. xiii. 38. “*Heirs of the Kingdom*,” James, ii. 5. “*Hath translated us into the kingdom*,” Col. i. 13. “*Kings and priests*,” Rev. i. 6.

* See “The New Trial of the Witnesses,” p. 79.

“*Heirs of God,*” Rom. viii. 17. “Heirs of the grace of life,” 1 Peter, iii. 7. “An *inheritance* amongst the sanctified,” Acts, xx. 32. “Begotten as to an incorruptible *inheritance,*” 1 Peter, i. 4.

“*Children of the promise,*” Gal. iv. 28. “*Heirs of the promise,*” Heb. iv. 17. “The promise is to you and to your children,” Acts, ii. 39. “*Children of the Highest,*” Luke, vi. 35.

“Partakers of Christ’s sufferings,” 1 Peter, iv. 13. “Partakers of Christ,” Heb. iii. 14.

“Paul, a servant of Jesus Christ,” Rom. i. 1. “Simon Peter, a servant of Jesus Christ,” 2 Peter, i. 1.

“Elect,” 1 Peter, i. 2; Col. iii. 12.

“*Joint heirs with Christ,*” Rom. viii. 17. “Whosoever shall do the will of my Father, the same is my *brother,*” &c. Matth. xii. 50; Luke, viii. 21. “Go to my brethren and say, I ascend unto my God and your God,” John, xx. 17. “They reigned with Christ,” Rev. xx. 4. “We know that when he shall appear, we shall be *like* him, for we shall see him as he is,” 1 John, iii. 2.

SECTION XXXIV.

THE WORLD, ITS EVILS AND TEMPTATIONS.

IT is the common language of the New Testament, that the world is a state of trial and temptation to Christians. How far this language is to be interpreted by a reference to the trials and persecutions of the primitive believers, it is not our object to inquire; let it suffice to shew the agreement of St. Paul with the other writers on this subject.

GOSPELS.

“If the world hate you, ye know that it hated me before it hated you,” John, xv. 18. “They are not of the world, even as I am not of the world,” xvii. 16. “My kingdom is not of this world,” xviii. 36. “I have overcome the world,” xvi. 33. “My peace I give unto you, not as the world giveth,” xiv. 27. “The children of this world,” Luke, xvi. 8.

EPISTLES.

“The friendship of the world is enmity

with God," James, vi. 4. "Love not the world," 1 John, ii. 15. "Unspotted from the world," James, i. 27. "Marvel not if the world hate you," 1 John, iii. 13. "The whole world lieth in wickedness," v. 19.

ST. PAUL.

"Not the spirit of the world, but the spirit of God," 1 Cor. ii. 12. "The world is crucified unto me, and I unto the world," Gal. vi. 14. "Be not conformed to this world," Rom. xii. 2. "We speak not the wisdom of this world," 1 Cor. ii. 6. "The God of this world," 2 Cor. iv. 4. "Ye walked according to the course of this world," Ephes. i. 21. "This present evil world," Gal. i. 4. "The wisdom of this world is foolishness with God," 1 Cor. iii. 19.

SECTION XXXV.

THE ATTESTATION GIVEN TO ST. PAUL'S
EPISTLES BY ST. PETER.

THE dispute which took place between St. Peter and St. Paul (see Galat. ii. 11.) is well known, and the rebuke which the latter gave to the former, remains recorded in one of his Epistles. Now, it ought to be remembered, that St. Peter has, *under these circumstances*, left us his deliberate testimony in favor of "*all* the Epistles of St. Paul, whom he styles our beloved brother," 2 Peter, iii. 15, 16. Such a testimony must at any rate be esteemed free from all undue bias.

There are some passages in them, it is true, which St. Peter observes, "the unlearned and unstable wrest to their own destruction."—But when it is considered, that, he adds "as they do also the *other Scriptures*,"—this is so far from detracting from the value of his attestation, that it seems to place the Epistles of St. Paul on a level with the other parts of the Inspired

Volume. Upon the whole, I think that such an evidence must be esteemed of the greatest weight and importance, if it were considered only as the testimony of a rival.

The attestation of Jude we have already noticed. See p. 85.

THERE are two striking coincidences omitted in Sect. xxvii. which it may be proper here to insert: 1st. That when St. Paul, Heb. i. 4—8. asserts the superiority of Christ to the angels, and styles them “ministering spirits;” his assertion corresponds to the *fact* in the Gospels, that such Angelic beings did frequently *minister* to our Saviour upon earth, and that they appeared both at his incarnation and at his resurrection.

2dly, That when he declares our Saviour was “*tempted* like as we are,” Heb. ii. 18. iv. 15. his doctrine corresponds to the *language* which Jesus uses concerning himself, “Why *tempt* ye me,” &c. &c. that it also coincides with the *account* of our Lord’s temptation in the wilderness.

CONCLUSION.

REFLECTIONS ON THE PRECEDING TEXTS.

IN collecting this large mass of corresponding passages from the Epistles of St. Paul, and the other writings of the New Testament, we are not so much desirous of deciding on the meaning of any particular texts, as of making it apparent that one general system of religious doctrine pervades the whole volume. There will always be some dispute and contention as to the interpretation of single passages—but it is impossible for any one to deny, that there is here such a unity and harmony of sentiment, as it would be hopeless to look for amongst the same number of ordinary writers.

I say of *ordinary* writers—for let any one take five or six authors who have written on the same subject, and then let him endeavour to compose from them such a harmony as that which we have here exhibited. Much as I had read, and often as

I had compared the writings of the New Testament, I will confess, that I was by no means aware of the *extent* of this uniformity, till an accident set me upon drawing up this Concordance.

A book was put into my hands, entitled "Not Paul but Jesus," &c. It at once struck me that the best criterion of trying the merits of such a work, would be found in drawing up a doctrinal harmony of the New Testament, by placing St. Paul in contrast with all its other writers. This accordingly I have here attempted, and to my surprise and gratification, I find that we can abide the ordeal, however partial and unjust, with which we have been threatened. "In respect of doctrines," says this author, "the conclusion is this—that no point of doctrine which has no other authority than that of St. Paul's writings for its support, can justly be regarded as belonging to the religion of Jesus," &c.

Now, without admitting the accuracy of this conclusion, it is surely no slight evidence in favour of the New Testament, that we can act upon it as though it were

correct, and yet establish the uniformity of all its doctrines. The case is this—St. Paul was an Apostle, as he owns himself, “born out of due time,” that is, not chosen to be an Apostle during the lifetime of Jesus, nor commissioned by our Lord himself during his stay on the earth. He claims therefore to have received a *distinct* revelation of his own. “I certify you, brethren,” says he, “that the Gospel which was preached of me, is not of the man, for I neither received it of men, neither was I taught it but by revelation of Jesus Christ,” Gal. i. 11, 12. Now, without deciding whether this account be true or false, it is quite sufficient for our purpose to shew, that whether the revelations of St. Paul were taught him by God or by man, they were substantially the *same in respect of doctrine* as those which had been previously delivered to the other Apostles.

But here it should be observed, a very important circumstance is forced on our attention. On more than one occasion, St. Paul cites not only the sentiments, but almost the *exact expressions of St. Matthew*.

This will be evident to any one who compares the account of the Lord's supper as given by St. Paul, 1 Cor. xi. 23—25; with the same account as delivered by the Evangelists, Matth. xxvi. 26; Mark, xiv. 22; Luke, xxii. 19. The same remark will also apply to the doctrine of Divorce as laid down, 1 Cor. vii. 10, with that delivered by Jesus, Matth. v. 32. And it is observable that on both these occasions, St. Paul says, "Not I but the Lord." Now, by these expressions he either meant to allude to the sentiments of Jesus as they had been published and recorded by others, or they must have referred to his own personal revelations. If unbelievers admit the former, they admit the early publication of the Gospels, and their early reception in the Christian Church. If the latter, then they admit the inspiration of this Apostle. But whether you admit either or deny both, it is evident that the doctrines of St. Paul and the other Apostles are the same.

There is another observation which I apprehend, it is of considerable importance to make. Several of the Sections will be

found to amount to nothing more than a parallel of corresponding difficulties. Now, if it were our object to explain the *meaning* of the New Testament, it is granted; that such difficulties might be regarded as so many objections against us. But as we propose nothing further than to shew the harmony and coincidence of these writers, this agreement in their *difficulties*, so far from becoming an obstruction to our argument, is one of its strongest and most invincible evidences.

Take five or six other writers, and let them fall upon any difficult and abstruse topic, and then you will immediately perceive the force of this observation. Though none of them may have the power to explain the difficulty, they will all immediately attempt it, and they will attempt generally in a different manner from each other. Now, this is the peculiarity of the sacred writers, that while they all agree in laying down a difficult doctrine, (suppose that of election or foreknowledge) they not one of them attempt to account for it. When we consider the different genius of

these individuals, and particularly the difference of St. Paul, as compared with the other Apostles; this appears to be altogether inexplicable upon ordinary principles.

It must strike every impartial man as a singular phenomenon, that there should be one book in the world, and *only one*, which can bear such a severe and minute inspection. Here is a volume composed by several different authors; consisting of history and letters, treating on subjects the most calculated to admit of a difference of opinion; and yet when its contents are placed together, they are found to correspond not only in general, but in the most minute and curious particulars.

And if it had been necessary, I am persuaded, that this comparison might have been carried much farther and rendered far more extensive. But enough has been done to shew that all attempts to distinguish between the doctrines of Jesus and the Apostle of the gentiles, is a most foolish and futile endeavour; and that unless infidelity can discover some better mode of

attack, the edifice of the New Testament must be deemed not only safe, but unsailable.

This argument perhaps cannot be better illustrated than by the following homely comparison: Suppose a labourer to have been working at a quarry, and that he has hewn out several hundred pieces from the rugged rock. What would be his surprise on taking up these pieces and putting them together, to find that they all so fitted, that without any further labour they could form a regular building? His surprise would be awakened in a great measure from considering that he had been at no pains to diminish their native roughness and inequalities; and then to find that these inequalities had all met with corresponding proportions in other fragments. Such is the state of the case as regards the present doctrinal harmony of the New Testament. We have attempted to smooth away no difficulty—to reconcile no apparent contradictions—we have followed no artificial arrangements, but have merely grouped these doctrines under so many separate

heads, and yet the result is this: *that every doctrine is supported by every writer, and that every difficulty must be shared in the same proportion amongst the whole body!*

Upon all the principles of reason and experience this is not only surprising but inexplicable. There is nothing second to it, nothing similar in the annals of mankind; and until infidels can furnish us some other solution, we must be allowed to account for it on the principles of divine inspiration. It is "*the unity of the spirit.*"

Such are the reflections which naturally arise from a review of this Doctrinal Harmony, as regards the evidence and origin of the New Testament; but I would feign hope, that it will not be without its use in promoting mutual candour and forbearance amongst ourselves. No man can survey this large mass of materials without perceiving there are some real difficulties which are to be found more or less in every part of the New Testament. They do not belong to any one writer, they are the common property and inheritance of them all. Such

being the case, surely it is our duty, whilst we manfully adhere to what we may deem their best interpretation, to exercise great tenderness and charity in judging of the interpretations of others. I would not be thought the apologist of any opinions which are notoriously unsound; but there is so little of what may be called systematic theology in the New Testament, that it is not to be wondered, if when we draw up these systems there should be a considerable alloy of baser matter, to reconcile those difficulties which are left unexplained by the sacred writers.

A remarkable instance of this kind may be found in the doctrines, which relate to the free agency of man, and the divine foreknowledge—than which doctrines none perhaps have furnished a greater source of contention amongst Christians. Now, whichever side we may take in this controversy, it is plain that much may be plausibly adduced from the various writers of the New Testament, in favour of our own sentiments—much also may be urged from the same sources by others against us. It

is true that all moderate men will be inclined to hold a middle course, and to push nothing to an extreme; and yet generally, I believe, there will be some tendency to lean either to the one side or to the other. Now it deserves the consideration of all who wish well to the peace and harmony of the church, whether, under these circumstances, we should not learn mutually to bear and forbear with others' opinions. So long as the grand essentials of the Christian faith and holiness are preserved, it seems to be for the common interest of all, to maintain the spirit of Christian love and charity unimpaired.

And this has become the more necessary on account of the various and violent attacks which infidels are now making, both on the doctrines and evidences of revealed theology. Surely we may ask for some little truce to our internal disagreements, when the common enemy is menacing the garrison. Let us strive then to preserve "the unity of the spirit in the bond of peace," by holding out the right hand of fellowship to all who maintain the es-

entials of Christianity; and thus present a united and unanimous resistance to all attempts to undermine that sacred edifice, "which is built on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone."

Yet with all our love of peace, we cannot submit to see the authority of St. Paul underrated as it is by Mr. Belsham, in his late commentary on this Apostle's writings. In point of *authority*, he is exactly on the same level with the other writers of the New Testament. But it is needless to enter into this dispute, unless some distinctions in point of *doctrine* can be first shewn to exist amongst them.

A LETTER

TO THE AUTHOR OF "NOT PAUL BUT
JESUS."

SIR,

IN consequence of the challenge which you have lately sent forth, I have endeavoured "to make the requisite separation between the religion of Jesus and the religion of Paul." The preceding "Harmony" contains the result of this separation, and without turning to "the institutes of Bishop Gastrell," you may now perceive with how little reason you have adopted the distinction on your title-page.

When a man is honest and sincere, whatever may be his opinions, he deserves to be treated with respect; but if he assumes the language and character of a *hypocrite*, then he cannot reasonably complain of being treated according to his deserts. If you had come forward as a professed deist, to attack the whole system of Christianity, your conduct might have been deemed fair

and manly; but, as you have chosen to skulk under the mask of a disciple of Jesus, whilst throwing out the most false and atrocious accusations against his Apostle, I shall use no ceremony in holding you forth to the public in your real colours.

Hypocrisy, Sir, is a hateful vice in whatever guise it may be found, and under whatever professions it may lurk. The world has often heard of hypocrites who are dressed in gowns and cassocks; and it may now behold a hypocrite without these appendages. You have professed the wish to purify the religion of Jesus by destroying the authority of St. Paul; and to effect this purpose, you have put forth a book which abounds with the most calumnious charges against *all* the writers of the New Testament.

A hypocrite can seldom keep up to the character which he assumes—You begin with affecting a high veneration for the character of Jesus and for the doctrines of the Gospels; but in the progress of your work, you drop the mask; and then Peter and Barnabas, and the whole “goodly fel-

lowship of the Apostles at Jerusalem," are treated with the same scorn and contumely as the Apostle of the gentiles.

If you had really felt the smallest regard for the religion of Jesus, would you have indulged in the most profane and irreverend language? Is it consistent with such a profession to travestie the language of both the Old and New Testaments? Is it becoming a *Christian* to exclaim "spite of Jesus—spite of the Holy Ghost," &c. p. 232. But why should I argue on a presumption which admits of not a shadow of doubt—the whole of your publication forms one series of invectives and innuendoes against the authenticity of the inspired writings.

You have singled out St. Paul as the principal butt of your malice, only because he is the most distinguished amongst the Apostles. But when the other Apostles come in your way, you do not hesitate to treat them with the same contempt and obloquy. Thus, you call "Silas, a rat." Barnabas is ridiculed for his "trustworthiness—the generous—the conciliating—the

beneficent Barnabas." Peter, for his "pair of Visions," and you say, "the language-learning is wanting to Peter, notwithstanding the cloven tongues."

In your efforts to overwhelm the character of St. Paul, you fall into the most absurd and contradictory mistatements. Why have you taken so much needless trouble to distinguish between the different accounts which are given of his conversion in the Acts of the Apostles? Some of these you describe as "sudden and unstudied;" others as "oratorical and premeditated;" but you forget, that, as we now possess them, they are recorded by the same author, and contained in the same historical narrative, that they are to us all equally studied and all equally unpremeditated.

It is your object to destroy the authenticity of the Acts of the Apostles, because in that book, we have the account of the conversion, the preaching, and the miracles of St. Paul. But you forget, or you wish others to forget, that in the same book we have the history of the *rest* of the Apostles. Now, if you could destroy the authority of

this narrative, as it relates to *Paul*, it would also be destroyed as it relates to *Peter*, and *James*, and *John*; so that your attack is to be regarded as the attack of a common enemy on the entire history of the Apostles.

But what is the reasoning which you advance against the authenticity of the Acts? You say it is *anonymous*, but why is it anonymous? merely because it is the *second part* of the Gospel by St. Luke. It is a continuation of the same narrative—it is dedicated to the same person, and it begins with a distinct reference to the “former treatise.” As well might you assert the *second part* of any volume to be *anonymous*.

You say, that it contradicts the Gospel by St. Luke, on the subject of the resurrection—this is altogether untrue. In his *first* treatise, St. Luke had not mentioned the proofs of the resurrection; he therefore insists on them at the beginning of his Apostolic history. There would have been no propriety in this insertion “of the forty days and the many infallible proofs,” if he

had previously detailed them with all the distinctions of time and place.

Before you had thrown out such insinuations against the history of the Acts, you should have remembered that it is quoted by *all* the early authors as an authentic work, and that it is called by Tertullian "St. Luke's Commentary." It is one of those books whose authority has never been questioned, and it is expressly ascribed to St. Luke in the Syriac, the oldest version of the New Testament.

But, I forget myself, I am arguing as if you were an honest man, and as if you were writing with sincerity and in earnest; whereas, it is but too plain, that you are a deist in disguise; an unbeliever, who has not the candour and courage to avow his principles.

You assert "that the doctrines of St. Paul are Anti-apostolic;" but your assertion after all ends with an "if." You invite the reader to compare his doctrines with those of the Gospels; and you say "IF thereupon the judgment be condemnatory, the result is, that whatever is in

Paul, and is not found in any one of the Gospels, is not Christianity but Paulism." p. 367.

Now this, Sir, is not exactly a correct statement, because we should compare the doctrine of St. Paul, not only with those delivered in the Gospels, but also with those delivered by the *other* Apostles. Of their writings indeed you are pleased thus to express yourself: "when compared with the sayings of Jesus as repeated in the four Gospels, scarcely will they be found exhibiting any additional points of doctrine: never pregnant with any of those dissensions, which the writings of Paul have issued in such disastrous abundance."

Plan of the work, p. 17. Whether "they exhibit any additional point of doctrine," I shall not stop to inquire; it is sufficient for me to have shown that there is the completest "Doctrinal Harmony" subsisting between Paul and the other Apostles.

Another point which you have endeavoured to establish is this—"that the Apostleship of St. Paul was not acknowledged by the Apostles at Jerusalem." Now,

it is impossible to characterise this assertion by any other name than that of a deliberate falsehood. We have produced the authority of St. Peter and Jude, who both make this acknowledgement. If St. Paul was not acknowledged to be an Apostle by the other Apostles, how do you account for the same acknowledgement, when made by their immediate successors, the Apostolic Fathers?

“In no place,” you say, “can this man exist, but to exercise hostility, or to provoke it—with no man can he hold intercourse, without acting towards him, if not in the character of a despot, in that either of an open and audacious, or that of a secret adversary, or both,” p. 196. This is the language in which you speak of a man who recommends charity with the tongue of an angel; who is continually inculcating the forgiveness of injuries; and who appeals to his Corinthian converts as to his own conduct and behaviour—“being reviled, we bless—being persecuted, we suffer it—being defamed, we entreat.”

You absurdly charge St. Paul with the

love of money, and with the desire of personal aggrandisement. Alas! Sir, where was the money which should compensate for stripes, and imprisonment, and martyrdom to come from? Out of the pockets of the poor Christians? Why then did he labour with his own hands at the trade of a tent-maker? As to his ambition and love of glory, surely he might indulge this passion with more ease and to a far greater extent, as the pupil of Gamaliel, than when persecuted and despised “as the off-scouring of the earth.” But, I forget myself, you think that “Doctor Gamaliel” was privy to the plot!—“risu inepto res ineptior nulla est.”

You also ridicule “the miracles” of St. Paul, and say they were never credited by the other Apostles. Now, it happens, that the account of these miracles was given them by Barnabas as well as by Paul; and that this Apostle always travelled in company with others; such as Silas, or Luke, or Timothy. If there had been any imposture on his part, surely he would not have laid himself so *needlessly* open to detection. But you object to them also, because they

are not reported by himself in his *Epistles*! This is a strange accusation, truly, but we can easily conjecture what would have been your objection, if they had come down to us through *such* a channel.

You are merry upon his “boasted sufferings;” and you plainly intimate that they were *fictitious*. But if so, would it not have been madness to have *boasted* of them? If a man affirms that he has been repeatedly scourged, and beaten, and stoned—that he fought with wild-beasts at Ephesus—and suffered shipwreck at Malta—are not these assertions, if untrue, capable of the most easy detection?

According to your accusation, St. Paul is guilty of every crime which a monster can commit. He is at once mercenary and aspiring; the love of glory and of money are both predominant in his breast—he is an apostate from Judaism only to become a traitor to Christianity—he is guilty of fraud and violence—of perjury and falsehood: nothing is too lofty for his ambition, and nothing too mean for his avarice. Such are the discoveries which you have made,

after an interval of eighteen centuries from his death ; the endless discrepancies of his writings were never found out till you had examined them ; and so pleased are you with your originality and inventive powers, that you cannot help exclaiming " O Locke ! O Newton ! where was your discernment ? " p. 50.

After this ludicrous exhibition of self-importance, we might reasonably expect to meet with some traces of uncommon learning, or some displays of extraordinary talent. But of these, I can find no vestiges in your singular book, unless you claim the character of a profound calculator, for your computation of the 50,000 pieces of silver which are mentioned in the Acts, and which you estimate at 166,666*l.*; whilst, if reckoned by the shekel, the amount would be 6,250*l.*, or if by the Attic drachma, which is the more probable method, it amounts only to 1,875*l.* To a more sober inquirer, it would have immediately occurred, that such a sum as you have mentioned could never have been inserted; no, not by an impostor in his narrative, as

the “ price of curious arts and books,” for it would have led to immediate detection. But you set all previous calculation at defiance—“ to consult Arbuthnot or any successor of his would be mere illusion,” p. 324.

Nor are you more fortunate in your historical researches. Aware that the chances are always incalculably great against finding an obscure fact of ancient history substantiated by any other evidence than that of the narrator, you would insinuate that, at the time of Paul’s conversion, there was no such personage as Aretas, p. 136. Now if you had consulted either Josephus,* or Dion Cassius,† you would have found this same Aretas mentioned by them, as king of that part of Arabia; and that the reason for there being a garrison placed by him in Damascus, was on account of the offence which he had given to the Roman power, by making war on Herod.

Really, “ Doctor Gamaliel,” after such a display of your wonderful prowess—you

* Antiq. lib. 13. cap. 15. sect. 2. and lib. 14. c. 2.

† Lib. 37. p. 40. *Edit. Steph.*

should not feel quite so confident that you were born to give the death-warrant to the apostleship of St. Paul, p. 380. Should the world be destined to last even for seventeen centuries longer, it is possible that he may still retain his reputation in the Christian church, and that some few individuals may always be found to believe, that there is no great opposition between the religion of Jesus and the religion of this apostle.

The cause of Deism in this country is now at its lowest pitch of debasement,—for it is made a vehicle for the indulgence of every passion which can disgrace and degrade human nature. In former days, it came before the public, associated with grave and serious moral speculations;—it was concealed under the garb of scientific disquisitions, or it was connected with the beauties of historical narrative. But the days of Lord Herbert, of Collins, of Hume, and of Gibbon, have passed away for the meaner names of Tom Paine, and Carlile, and Palmer. Deism, considered in its speculative principles, is now fast verging

to Atheism; and considered in its practical effects, it is already identified with anarchy.

It might have been expected, Sir, that a man of education would have attempted to restore his subject to something of its former dignity; and that, instead of indulging in low and despicable sarcasms on the laws and institutions of your country, you would have reminded us of the purer taste of your deistical predecessors. But you are contaminated, I perceive, with the same miserable feelings which pervade the whole mob of this class of writers; and whilst affecting to destroy the authority of St. Paul, you are venting your spleen against the civil and ecclesiastical establishments of Great Britain.

Here again, Sir, you stand convicted of that artifice and hypocrisy which must for ever destroy the character of your work in the eyes of all sober and dispassionate men. An inquiry into the doctrines and apostleship of St. Paul has no sort of connexion with the political or ecclesiastical institutions of this country; and the wri-

ter who makes such an inquiry the mask to conceal his spite and hatred of our institutions in either church or state, is utterly unworthy of public esteem. But hypocrisy is your element—deceit and double-dealing characterize all your exertions—and if you had stated your title at full length, it would have had many “a not but,” which you have not expressed: “Not Paul, but Jesus; not Jesus, but Deism; not Deism, but Anarchy,” &c. &c. &c. What infatuation, to suppose that any set of principles can be maintained by such shallow impositions!

It would be hopeless to expect that a writer who thinks so highly of himself, should be willing to listen to the advice of another, and more especially of a parson, or I would whisper in your ear, that you will never successfully support the cause of Deism, unless you can first bring yourself to write for it with openness and sincerity. Even those who hate Christianity, must blush to see it attacked under the pretence of improving it. Let me advise you then with all expedition to hoist your

real colours, and with every wish, that like St. Paul, you may first become an *honest* persecutor of Christianity, and then its sincere and zealous advocate,

I remain, without any respect for your *present* character,

AN ENEMY TO ARTIFICE
AND HYPOCRISY.

Bath,
Dec. 20th, 1823.

P.S. You have accused St. Paul of *multiplying* the witnesses of the resurrection, because he has mentioned that Christ was seen by above five hundred brethren at once, which fact is not recorded in the Gospels. But why also did you not make the same charge, because he has mentioned his appearance to *James*, a fact also recorded only by himself? The reason is plain, because St. James was alive, and would have contradicted the assertion, if it had been false. This consideration in a *candid* mind would have prevented the foregoing accusation.

J. McCreery, Took's-Court,
Chancery Lane, London.

Published by the same Author.

1. **THE CONNECTION OF NATURAL AND REVEALED THEOLOGY**, being an Attempt to illustrate the Evidences and Doctrines of Christianity by their Relation to the Inductive Philosophy of the Human Mind. Price 12s. 1818.

2. **SERMONS ON THE PARABLES AND MIRACLES OF JESUS CHRIST**. Price 10s. 1819.

3. **VINDICIÆ ANALOGICÆ**. A Letter to the Rev. EDWARD COPLESTON, D. D. 1822. Part I. Price 2s. 6d.

4. **VINDICIÆ ANALOGICÆ**. Being a Reply to the Third Section of the Rev. DR. COPLESTON'S "Remarks on the Objections made to certain Passages in the Inquiry concerning Necessity and Predestination." To which is added, an Appendix, containing the Opinions of some Eminent Writers on Analogy, &c. Part II. Price 3s.

5. **THE CRISIS OF RELIGION**, a Sermon, preached at Laura Chapel, Bathwick, Nov. 17, 1811; containing Strictures on Mr. Lancaster's System of Popular Education. Price 1s. second edition. 1811.

6. **AN ADDRESS TO PROTESTANTS**, on the Necessity of securing the Advantages, by maintaining the Spirit of the Reformation. Price 1s. 1813.

7. **REFLECTIONS ON THE INFLUENCE OF INFIDELITY AND PROFANENESS ON PUBLIC LIBERTY**; to which is subjoined an Appendix, containing a Plan for the Formation of Cheap Circulating Libraries amongst the Lower Orders of Society. Price 1s. second edition. 1817.

8. **THE BULWARKS OF THE ENGLISH CHURCH**, a Discourse, preached before the Bath District Association of the Society for promoting Christian Knowledge. 8vo. Price 1s. 6d. 1820.

9. **CURSORY REFLECTIONS ON THE PHYSIOLOGICAL LECTURES OF MR. LAWRENCE**. Price 2s. second edition. 1819.

10. **PLAIN THOUGHTS ON MR. BROUGHAM'S EDUCATION-BILL**. By a Plain Englishman. Price 1s. second edition. 1821.

11. **THE RESEARCHES OF PHYSIOLOGY**, illustrative of the Christian Doctrine of the Resurrection. Price 1s. 6d. 1820.

due ~~12/31/86~~

1	2	3	4	5	6	7	8	9
GRINFIELD, Edward William							Call Number	
AUTHOR The doctrinal harmony							BT 78 .G7	
TITLE of the New Testament								

